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APPEAL

OF THE

DORCHESTER

WASHINGTON TOTAL ABSTINENCE SOCIETY,

TO THE INHABITANTS.

TO WHICH IS ADDED

75-83. 233

THE SEMI-ANNUAL REPORT OF THE SOCIETY,

JANUARY 26, 1844.

BOSTON:
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Minot's Building, Spring Lane.
1844.

TO THE INHABITANTS OF DORCHESTER.

The following pamphlet is published for gratuitous distribution, by a vote of the Dorchester Washington Total Abstinence Society, and a subscription by the friends of Temperance. Its object is to give a short statistical account of the origin and progress of the Society, and to ask your sympathy and co-operation, not only in the restoration to sobriety and usefulness, those who have unfortunately contracted the habit of using intoxicating drinks, but also in removing them and discountenancing their use in the town.

American Statistical Association
Jan. 14, 1904

APPEAL.

The cause of Total Abstinence is not the cause of faction, neither of party, nor of any individual, but of universal mankind. It does not present gold and silver as an end to be attained by the avaricious; it does not present power and glory for the ambitious; not pleasure for the voluptuous; neither purple and fine linen for the foolish, nor the treasures of wisdom for the erudite. But it offers to the true man a field, in length and breadth, as long and wide as humanity itself, and bids him uproot its tares. It tells him to expect no other reward than that which follows a good action done from worthy motives—a clean conscience.

The loftiest and most beautiful features of the Temperance Reformation, are its love and its charity. It is indeed beautiful to reflect that men have, for the time, thrown away the rancor of political feelings, the strife of sectarianism, buried the hatchet of dissension, and united, hand and heart, to rescue a large class of men, who have long been alienated from the paths of rectitude. The heart of the good man leaps with joy at the recital of such disinterested benevolence. It is rare, very rare, that such noble means are used for the attainment of such lofty ends.

When the chains of the "Immortal Six" were broken, and they stood forth to the world—girt with the princely gem of liberty which mother nature had entailed upon them—the web which concealed the intellect was thrown off, and they began to think. When brutish will had engendered nothing but brutal actions, godlike emotions were enkindled, and they felt for themselves and humanity. The spark of love to man,

which rum had extinguished, was again lit up and shed a heavenly halo before them. Reason and conscience—ever active in the minds of men—told them what they had been, and pointed to what they should be. They saw "poor wayfaring men of grief," slaves to unholy appetites—falling to the earth, and no arm of love raised to uphold them. Those hardened hearts—calloused by long careers of dissipation—melted as wax in the flames, at sight of their misery. *They* could feel for them, for experience painted in gloomy colors the scene of their own sufferings. And they were not inactive. The lofty emotions of the heart were breathed forth into their lives and actions, and thus they commenced the great reformation which has done so much for the redemption of man from sin.

But while we would appreciate the self-denial of the first Washingtonian Reformers, we would not undervalue the labors of the pioneers in this great cause. Fully sensible that the Washingtonian Reform is a structure reared on their foundation, we would not tarnish the fair fame of those whose names shall be remembered long after their bones have crumbled into dust.

The history of the Temperance Reformation is known to all. The world has seen that Truth has power to combat with Vice in its worst forms. It has seen a few men lift themselves from the mire of corruption, and wage war with the direst foe of the human race. It has seen their numbers augment as they strode forward on their errand of love, till millions find shelter beneath the ample folds of their standard. Peace and harmony have taken the place of strife and confusion. Husbands and wives—estranged by intemperance—have been re-united without the effects of inebriation to poison the knot. Sons and daughters—almost fatherless—have been gathered together beneath the canopy of parental affection, without the curse of a beastly appetite to rob them of their happiness.

All have seen the benefits of the enterprize, yet all do not appreciate them. Men, who have gazed in silent wonder at its progress, have kept back their influence. Men, beneath whose eyes, beings—formed in the image of God, but made

beasts by intemperance—have been raised, are indifferent. But "worse than all, and most to be deplored," there are men, who, with the light of the nineteenth century shining full upon them, sell for paltry pence, that which they know is the destroyer of health and happiness.

Within the limits of our beautiful town, there are those, who, from various motives, oppose the progress of the cause. To such we would appeal in the name of God and Humanity, of Truth and Justice.

The enterprize in which we labor is well worthy your countenance. It is not the idle dream of fanaticism, but a well digested plan for the restoration of the fallen—the offspring of benevolence. Beings who walk the same earth, breathe the same atmosphere with you; who are endowed with the same passions and sentiments, in whom godlike intellect exists, have fallen victims to habit. Will you not stretch forth your strong arm to aid them? while you thank God you are not as they are? Will you not extend your sympathy so far as to upraise them, even when it costs you no privation, no self-denial? Will you not let that pure flame that burns within you, in the name of Charity, illuminate your hearts? Indeed, it seems too monstrous to suppose any will not listen to the voice of humanity, when it calls, as now it does, demanding but little self-denial from some, none at all from others. We place too much confidence in the integrity of the people of Dorchester, to suppose they could resist the convictions of understanding.

While we appeal to our opposers, both open and covert, we would not for a moment suppose they do not act conscientiously. We are well aware, that, though the subject of temperance is so well digested, many do not, and cannot think as we do. From the same premises, with the same facts before them, they arrive at different conclusions. We would be liberal, but we ask to be heard. It cannot be denied, that in many cases, we have been refused even this. We plead not for ourselves, but for the fallen and the falling; and all we ask is to be heard, and then let reason do its work. But who can listen to the burning eloquence of such men as Mr. Gough, Father Pierce, Deacon Grant, and a host of others,

without dropping the tear of sympathy over the victim of appetite.

The limits of this pamphlet will not permit us to enter into a detailed examination of the evils which result from the use of intoxicating drinks. We deem it proper, however, to offer a few remarks concerning them, though it may seem preposterous. While the principles of temperance are so widely disseminated, it is a source of wonder that any should remain unenlightened. We would attribute some part of the indifference which prevails on this subject, to some gentler motives than perverseness. The honor of humanity is too sacred to be trifled with. We would not assume for ourselves the position of teachers of the public morality in thus proclaiming our principles.

Intemperance affects men morally, intellectually, socially, and physically.

1. Morally. It supports innumerable tippling houses. It is scarcely necessary to enter into details of the morals of the grog-shop. These dens of iniquity are the abodes of nearly all the vice and crime that modern depravity has been able to devise. Here Cupidity and the Devil go hand in hand, to the bar, and drink brandy, and then retire to dark corners to brood over, and ripen their dark plots of the day. Here Avarice—drunk on the hard earnings of the day-laborer—lays the scheme to rob the widow and the orphan. Behind the bar stands Cupidity itself, ready to deal out for pence, the soul-destroying poison, which shall go forth to sow the seeds of poverty, disease and death. The rum shop is a false beacon. It calls Luxury and Splendor to its aid, and thus decoys the unwary into its wiles. Beneath the gilt and tinsel, its filth and rottenness are not seen. It draws from the wide field of usefulness and virtue, many promising young men, and wrecks their fondest hopes on the shoals of despair. The young candidate for the honors of the world, commences life with glowing prospects, and, at first, moves on in the paths of rectitude. He is emancipated from parental restraint, and goes forth into society, either that he may bless or curse it. But Vice soon sets its snare, and he falls into it. The demon's chosen servant, the rum-seller, seduces him to his den;

sings to him the praises of brandy and wine, and holds the accursed cup to his lips. The bacchanalians initiate him in the mysteries of drinking, and he sips the fatal draught. Alas! he sees not the grinning demon at the dregs. The first cup is followed by the second, and habit lays its spell-binding hand upon him—he is a drunkard—lost to virtue—lost to all that is great, good, and holy.

Thus, thousands have been made inebriates. Thus is society robbed of its jewels. Every one knows what tippling houses are, and a little reflection will teach their influence. But who shall be answerable for these foul stains upon the morality of the community? Upon whom rests the guilt of sustaining these public pests? Not upon a few miserable drunkards alone. No—they are comparatively innocent. Perhaps for every tippling house in our country, there are not a dozen drunkards. It is not they alone who support them. It is the moderate drinker and the fashionable wine bibber, who do most to sustain them. Do you drink a morning or an evening dram, at a bar room or wine saloon, then ask yourself if YOU are not an advocate of intemperance; ask yourself if YOU are faithful to your duty as a guardian of the public morality?

The use of alcoholic drinks has an influence upon individual morality. Under the present circumstances, it is clearly established that it is the *duty* of *all* to enlist in the cause. This position, we believe, has not, as yet, been proved false. It is beyond the possibility of refutation.

The words of the world's greatest philanthropist, "Love thy neighbor as thyself," are still pregnant with beauty and freshness, though eighteen centuries have elapsed since they were uttered. This command, proceeding from divine lips, we conclude, will be respected by Christians. We hope it will not be considered a misapplication of scripture, if we apply it to the operations of the Temperance Reform.

Now, can the moderate drinker of wine or rum, be a perfectly moral and religious man? The second principle of religion, the first of morality, is, "Love thy neighbor as thyself." And can he, who has not benevolence, love enough to use his influence in the reformation of the inebriate, claim

a name as pure, as sacred, as moral and religious? Does he, who loves not man enough to sacrifice appetite to duty, conform to *every* requisition of absolute morality? At the present crisis of the enterprise, therefore, when the reformed and the unreformed—Virtue and Vice—each claim of Public Opinion protection and sustenance, it is a moral obligation, incumbent upon all, to use their endeavors to establish truth and virtue, firmly and securely.

2. Intellectually. The inebriate cannot feed and clothe his children, much more educate them properly. His daily earnings, or rather the earnings of the days he works, find their way into the till of the rum-seller. Thus, his children are deprived of the necessaries of life, not only of physical comforts, but also of intellectual food. As soon as their bodily strength will admit—often before—they are compelled to toil for their scanty subsistence, and the years which should be spent in preparing for the duties of life, are devoted to other purposes—spending their undeveloped constitutions by over-exertion. When they are called to the stage of action, they go on unprepared. Thousands grow up in this manner and enter the world, mere cyphers—six feet high and twenty-one years of age—can vote, but are, to the letter, living statues. Intemperance has done much of this. It has done much to prevent the standard of excellence in educational matters from rising.

A teacher in this town recently remarked that, since the Temperance Reform commenced, the attendance at his school had been greater and more regular. This fact needs no comment.

3. Socially. The family is a little government, and the father is the chief ruler—the patriarch of the little group. Confusion should never enter there to mar its harmony and create dissension. But the voice of intemperance comes into the abodes of men, and lays waste the fond hopes of all. It winds up in its folds the unconscious souls that repose in confidence on the pillow of domestic happiness, as the venomous serpent enfolds the lovely flower of spring.

You may read the history of thousands who have ruined their social happiness by the use of the intoxicating cup.

Perhaps there is not one in this town who has not seen it in families of his own acquaintance. The Poor-house and the Penitentiary might tell a mournful story of the dissolution of families by intemperance. A family that sprung up among you once, you remember—remember its fair prospects. You ask where it is now. Beneath the scenes of the busy world it has sunk, a group of victims to the power of appetite. The husband drank himself to death—the children followed in the father's footsteps, and the wife died of a broken heart. Often have we all heard or read the recital of such tales. Many, very many, yearly go down to the drunkard's grave loaded with vice and crime. On the scaffold, too, victims of society's foul depravity go often away from the scene of their sins.

Does the philanthropist ask what he shall do. Oh, here is a field on which he may labor. Those dens of iniquity—dram-shops—produce misery enough to keep half the world busy in works of love.

4. Physically. The noblest work of nature's structure—the human body—was formed to contain the ingredients of a man. Within it is the sacred sanctuary of the intellect. The body is subject to certain laws, which must be obeyed, or the whole system becomes the repository of disease, and the seeds of premature dissolution. Its interior structure is composed of such exquisitely delicate members, that the least violation of its natural course produces weakness, or inability to perform the offices assigned them. If too much food be taken into the stomach, its effects is to derange it. If deprived of that nourishment which nature craves, a like effect is produced. On such an exceedingly delicate organ as this, what must be the effect of the most deadly poison? As to this, we have the testimony of the most eminent physicians. They have fully demonstrated the proposition, and proved, beyond the power of refutation, the pernicious and destroying effects of the use of ardent spirits. These effects we may see in the every day walks of life. The instances are too common to need any farther remarks.

Briefly we have presented an outline of the evils of using alcoholic drinks. They are fit themes for the reflection of

those who use not their influence for Temperance. The age in which we live, scarcely admits the plausibility of debating the question of Total Abstinence, as a question of *right* and *wrong*.

But perhaps the point of difference is not that our opponents do not realize the sufferings of the inebriate—that they do not appreciate the benefits which result from the reform—or that they are indifferent to the interests of it. It may be, some are as ardent wishers for the same ends, as the reformers themselves, and only differ as to the *means* to be used.

Many objections are urged against the means used by the Washingtonians—more, perhaps, than against the end itself. No doubt some of these are founded in truth. It is not claimed for them, that they are infallible; that they are beyond the common errors of frail humanity. It is not to be supposed that their every measure is judicious; that every thing they do is right, *because* they do it. Like all other human institutions, their societies have their defects. They are the emanations of finite minds, and, therefore, cannot be supposed to be free from imperfections. But the Washingtonians are open to conviction—ready to receive more light. If others keep back their influence because of their errors alone, why will they not aid them in correcting those errors? If they have more light than we, why will they not impart it to us? If they accord with us in respect to the end, and see a better road over which to walk to it, why will they not point it out to us?

Appealing to the candor of our fellow citizens, we will proceed to examine some of the objections which are urged against the Washingtonians, and the means they use to attain their end. The pledge is the foundation of the whole structure we labor to rear. It is the basis of all that has been accomplished in the reformation of the inebriate. It is the polar star to which we look for guidance. It shed the first halo of brightness upon the darkened page of the drunkard's fate. And till some better method is devised, we know not to what else we can look for stability. We know what it has done. We know what it does every day. And shall we not adhere to that which has served us so well? Would the

friends of Temperance, whose names are not upon the pledge, advise that we abandon that, which experience has clearly demonstrated can alone save the drunkard, and trust to mental strength that intemperance has weakened, almost to imbecility. Frail, indeed, would be the bark of our hopes, were we to do thus. The pledge alone, we repeat, can save the fallen inebriate. When he sees the path to sobriety, honesty, and virtue, open to him, his soul is alive with new emotions. The energies of humanity, which alcohol had enthralled, are loosened, and manly resolution finds a place within his shattered mind. He signs the pledge. His eyes are opened. His heart warms towards his fellow men. Holy and pure inspirations dawn upon him. His fervent prayer, penetrating the mists of impurity that enshroud him, ascends to the source of all goodness, that he may be enabled to keep inviolate his sacred obligation. His first step towards the realization of the ends of man is taken. He has been purified in the furnace of affliction. Sorrow has traced its lesson on his brow. Is he less a man than before he fell? Are not the noble aspirations of his nature just as pure as though he had never been corrupted? Are they not more so? Listen to his eloquence now. He has no smooth words that tickle the ear, it may be; logic and rhetoric are unknown to him; but his tale of wo is written on his heart, and thence flows warm to his lips. The pledge is his talisman—his rock of safety. The burning words which he utters, are not ample enough to do justice to the emotions of his soul.

Others may say the reformed man is extravagant in respect of the pledge. Perhaps he is so. But it is not strange he should speak warmly of that, which has rendered him such good service. The pledge, it may be, cannot do the same for another which it has done for him, and, therefore, another's heart cannot keep pace with his.

Men say the pledge is of no avail to them. They have moral courage enough to abstain without it. In 1744, when liberty to think and act was the question pending, the patriots of our country did not disdain to *pledge* themselves to self-denial. The citizens of Boston *pledged* themselves to abstain from the use of tea. In Virginia, men *pledged* them-

selves—Patrick Henry's name first—to use no tea. Not that these men lacked firmness without it, but they freely and decidedly expressed their opinion against the tyranny of Great Britain by these means. Will not their sons and daughters act thus nobly? Will they not sign the pledge of total abstinence, if for no other reason, that they may express their repugnance to tyranny more galling than that of George the Third? Will they not tell the world on which side they belong?

It is said that signing the Washingtonian Pledge is an acknowledgement of former inebriation. The words of the pledge would never tell such a tale. The largest part of those who sign the pledge, either never drank ardent spirits at all, or not to excess. In business relations, no man considers it derogatory to his character to sign a note of hand. Because he promises to pay, it does not follow that he has neglected to pay, or cheated some one at a previous time. Because a man pledges himself never to drink wine or rum, it does not follow that he has drank them, or been a drunkard.

It is also said that, in joining the temperance societies, men would be compelled to associate with the lowest class in society—those who came from the gutter, and who, in right, belong there—"the off-scouring of humanity." Such base imputations as these, were they to come from reasonable men, would need no comment here. Conscience would rebuke as fast as lips could utter them. Are there, indeed, men in this town, who can persecute integrity; who can scoff at the heart's noblest longings after goodness? Are there men now, who, were they living in the first century instead of the nineteenth, would exclaim, "Can any thing good come out of Nazareth?"

Were these abusive epithets directed at the drunkard in the gutter, they would be unkind. But aimed at men who have risen from vice, and now strive, at least in relation to temperance, to live pure lives, they are unmanly. They are worthy only sordid selfishness. The reformed man is no longer a being of the gutter. He has risen from his borrowed element, and deserves a rank, as other men, in proportion to his merit. But, by some, this is denied him. With them, he has fallen,

and is doomed for life, to be the victim of ribaldry and reproach—changed though he be, and worthy the fostering care of the wise, the good, and the strong.

Were these the sentiments of all temperance men, there would have been more drunkards' graves tenanted than now there are. Love and kindness is their motto, and the world has seen their magic power—felt their benign influence.

The reformed man is worthy a place in the ranks of the respectable, while there is no other stain upon his character, than that of having once been an inebriate. In sackcloth and ashes has he repented his fall. The penitent prodigal has formed his resolution: "I will arise and go unto my father." He returns again to the path of rectitude, and is there no kind father to fall upon his neck and kiss him? no ring for his finger? shoes for his feet? Shall the fatted calf be killed? No. He meets nothing but contumely and reproach from one class of his fellow men. The finger of scorn is pointed towards him. He is an outcast, and has not where to lay his head among them. Had all men been as these are, it is easy to conceive what would have been the fate of the reform long ere this. But a wise and bountiful Providence ordained it otherwise. He who originated it, opened a way for it to proceed. The repentant inebriate finds a pillow in the warm hearts of the Washingtonians, and is saved. They know not the blessings they are instrumental in conferring. Heaven bless them for their charity, and warm the hearts of those who have less.

The cold formalities of the world now stand in the way of noble deeds of benevolence. The rich and the great cannot join the temperance society, because, forsooth, they will demean themselves by breathing the same air as the Washingtonians. The cause of Total Abstinence must stand upon its own merits, not upon the power or wealth of those engaged in it. It is not the wealth so much as the influence of the great, that we ask. We request no man to associate with drunkards. There are no drunkards in our society. They who are members, are as pure, in respect to the vice of inebriation, as you yourselves. Therefore it cannot be that you keep back your influence on this account.

The accidents of birth, of wealth, and standing in society, are beyond their control. If they are faithful to the talent given them, why should they be set off from the respectable, as a separate class? But there are men among the Washingtonians who are not subject to the imputations cast upon others. There are men of talent and respectability, who deem it no descent from their dignity to join in the cause, and lift their fallen brother from shame and infamy. The highest officers of our Commonwealth are Washingtonians—men whose respectability none will dare gainsay. Are there men in Dorchester, who are ashamed to enroll their names on the Pledge with Governor Briggs, Lieut. Governor Reed, and the members of the Legislative Temperance Society? Our Executive has signed fifty times, and he asks if he is less a man for it. With these noble examples before them, we cannot but consider that those who do not join, *have other reasons than the ill-breeding of the Washingtonians.*

We conclude this part of our appeal, by repeating the suggestion of Mr Gough, viz: that those who do not sign the Pledge from a disrelish of the company with which they would be called to associate, would do well to form a society that shall conform to their own tastes. Such a project is a simple remedy for the imagined evil, and one that can be easily put in execution. If those in Dorchester, who oppose us because of our want of refinement, sincerely wish to promote the best interests of their fellow beings, they will express themselves in favor of temperance by adopting and signing a Pledge of their own. With these facilities before them, we beg leave to consider their neglect of duty inexcusable.

The character of the Washingtonian meetings is another objection. It is said they are not refined,—that they are the medium of scandal. The lecturers use vulgar and even indecent language. Many of the Washingtonians, we know, are not men of refinement. They sometimes use language which is not proper; which is not befitting a church. There are few, however, who utter sentiments, the substance of which is not calculated to advance the interests of humanity. They do not use elegant language, perhaps; and even gram-

matical accuracy may not adorn their discourse. But in the vastness of the work in which they are employed, the generous mind can easily forget these slight things, and dwell on the end. The people are not asked to listen to refined eloquence, to the chaste imagery of a cultivated imagination, and to beautiful language adorned with figures, from the reformed man, but to the relation of feelings and events, which none but they who have felt and seen, can describe. To advance the cause of Temperance is the sole object of these meetings, and when this end is promoted, what more can be asked?

Those who do use unbecoming language, may, perhaps, merit indulgence. If you reflect on the strangeness of their position, they can be judged with clemency. Lately they were the occupants of the tap-room, and, at first, their minds cannot soar a great distance above it. They have for years been accustomed to the language of the bar-room, and, if not fully above it now, we cannot wonder. Still, they are the instruments of accomplishing what others could not; and it would be unreasonable to reject the cause, because of the imperfections of its advocates. Signing the pledge is the first step towards a new life; and if they are permitted to persevere in their righteous endeavors to live better lives, let them be encouraged. The Washingtonians are charged with hypocricy. It is gravely said, that they do not live up to the professions they proclaim,—that they preach one thing and practice another. Of the body of the Washingtonians, we deny the charge, and pronounce it the foul breath of calumny, that utters it. The reformed men are subjected to almost every species of persecution, that the votaries of avarice and selfishness can devise. But it is nothing more than has been the fate of all reformers. It was so in the first century, it will be so to the last era of time. "The martyrs of this century are the apostles of the next." It would be a vain attempt to answer every calumny, that the foul mouth of self-interest has uttered against us. Because a brother here, or a neighbor there, would drink his morning and evening dram, in defiance of right and duty, he denounces those who honestly disclaim the practice. This is pure selfishness, for the prac-

tice itself cannot be defended, from any motive of justice or benevolence.

It may be there are men among the Washingtonians, who are not impelled by pure motives. There may be those who are arrant hypocrites. Every good cause contains such, and the Temperance cause is as free from them as any other. But the hypocrites do not subtract from the usefulness of the enterprise, nor transform its beauty into ugliness. If the sacred name of Religion were profaned by insincerity, it does not follow that Religion is good for nothing. So with Temperance. We ask to be judged by the merits of the cause; and not by the conduct of its advocates.

The situation of the Temperance Society of Dorchester, is peculiar. Circumstances seem at present, to conspire against it. The rich and the great are virtually opposed to us. To these classes we appeal principally. Who know that those who are less powerful; who possesses less influence, are governed, in a measure, by the actions of those who are more opulent and influential. On these higher classes, then, rests the responsibility of more than themselves. The principal and the interest of their ten talents, will hereafter be expected of them. It were useless to ask, "Am I my brother's keeper?" The sacred obligations, which society imposes on its members, should not be disregarded. But this is a matter that rests mostly with the God and the conscience of each one. The Washingtonians of Dorchester may not have acted judiciously in all their operations. Perhaps their zeal may have exceeded their discretion in some instances. They may have aimed arrows at their opponents, which should have remained in the quiver. But these errors, the noble minded friend of his race, will forget, in the reflection that their motives were pure, and they overreached through enthusiasm. Were the dark page, which it troubles them to look upon, made white, the complaint would be removed with the cause.

We have said all we need to say in reply to the objections urged against us—perhaps more. We trust our appeal will not be in vain.

If there are warm hearts in Dorchester, let them ache for the sufferings of the drunkard. But let not hands be idle

while God grants the means to effect his restorative. If your name is not on the pledge, you can do little, if any thing, towards raising the fallen inebriate. The circumstances of the times have sealed this fact. The fruitless efforts of generous philanthropists have proved, that the PLEDGE *alone* can save the inebriate. But who, that has not signed it, can advise others to do so? Who can admonish the drunkard, and be himself a votary at the shrine of appetite? Your life of Temperance, your exemplary virtue, are of no avail in the cause, without the pledge. If the drunkard sees your correct life without it, he will be slow to realize the necessity of signing himself. We ask him long—but he only points to great and wise men, and asks why they do not sign? We cannot answer him to his satisfaction, and naturally he concludes, that if others who he knows are wiser and more respectable than he, do not sign, then he need not.

The principles which we use for the accomplishment of our purposes, are those of love. "Moral Suasion" is the motto of the Washingtonians. It has been well defined, and all who take the pains, can understand it. In the name of love we appeal to our fellow citizens. We call upon them to grasp that high ideal to emulate Him, who, in the simple but eloquent language of Scripture, "went about doing good." The Temperance Enterprise presents a field ample enough for the exercise of all your benevolence,—a field, in which the gems of truth and beauty, will glitter at every step in your path.

Two methods of procedure, in respect to the cause of Total Abstinence, are open to all—to join and aid in the work of love, or keep back your part of the price, and sustain the institutions of drunkenness, corruption, and vice. Let the reason and conscience of each one decide which. Reflect well on the smile of an approving conscience that follows the one, and the barren heart that succeeds the other. The hopes of thousands rest on your decision. Choose which you will, but Humanity rejoices or sorrows at your choice.

ROBERT VOSE,
STEPHEN A. ROBINSON, } Committee.
WILLIAM T. ADAMS,

It will be recollected by many of the inhabitants of Dorchester, that on the 23d of December, 1841, the Dorchester Temperance Society, whose members pledged themselves only to abstain from distilled liquors, held a meeting in the Town Hall, and after listening to addresses on Total Abstinence from all that can intoxicate, by Messrs. Wade and Spooner, from Boston, adjourned, sine die, and immediately re-organized for the purpose of forming a Total Abstinence Society. Three Pledges were proposed to the meeting for adoption; but it was voted to appoint a committee, one from each school district, to circulate the Washingtonian Pledge and obtain signatures, and report two weeks from that evening. The Society met again according to adjournment, and the committee chosen for that purpose, reported that the Pledges returned, contained the names of 128 gentlemen, and 67 ladies; whereupon, it was unanimously voted to adopt the Washingtonian Pledge. The Society then proceeded to the choice of officers, consisting of a President and seven Vice Presidents, Recording and Corresponding Secretaries and Treasurer, and also to appoint a committee to prepare a constitution, which was afterwards adopted and printed. From time to time, distinguished advocates of the cause were obtained to deliver addressess before the Society, among whom were Messrs. Hawkins of Baltimore, Kendall of Ipswich, and a large number of others who had recently signed the Pledge, and were now zealously advocating its principles. Several clergymen of the town delivered addressess at their own churches, on the subject of Temperance. The Pledge was circulated at all the meetings, and the Society rapidly increased, and in the first six months after its formation, 812 signed the Pledge and became members of the Society. Social and experience meetings were established, which were well attended, and much good resulted from them. At the annual meeting in January, 1843, the Society numbered 983, and at a meeting of the same kind in January, 1844, the whole number was 1450, who have pledged themselves to sustain and advocate the glorious principles of the Washingtonian Pledge.

SEMI-ANNUAL REPORT OF THE DORCHESTER W. T. A. SOCIETY, JANUARY 26, 1844.

The very sound of the name of "Washingtonian" strikes a key that sends a thrill of joy through the heart of every reformed man. That banner is the beacon on which he constantly fixes his eye. Beneath its peaceful influence he can rest from the storm and tumult which so recently agitated his breast. And he is by no means alone; here rallied around the same standard he sees those who were formerly before him, and behind him, and at his side, in the highway to ruin, all enjoying its benign and peaceful influence—he sees in them, as well as himself, a mighty contrast, instead of the maniac laugh, the bloated cheek, the glassy eye—he meets them with youth renewed, a mind well balanced, a frame erect, sober intelligence speaking out in every feature, which in some instances seems to surpass its

former self, so that their enemies cannot but gaze and admire, if they hate the change; instead of being the bane of society, they have become the most sober part of it; and instead of filling our prisons and almshouses, they are taking honorable and responsible stations in society, and filling them with credit to themselves, and the acceptance of others; in their families is peace; joy and gladness have taken the place of grief and despair. Such are some of the blessings of the Washingtonian pledge; the whole cannot be told; eternity alone will unfold them. Although to many it may appear to be a subject scarce worthy a passing notice, and beneath their dignity, to grant one look of approval on a cause which they consider as having originated in the feverish workings of an inebriate mind; and suppose no one, with pretensions to respectability, would ever stoop so low as to countenance by their name or presence, a society composed of what they consider the offscouring of humanity. Thus they delude themselves, and those under their influence, with one of the most wily schemes of the great enemy, to make them his willing captives, and retard the progress of a cause not only so signally blessed of God, in the restoration of thousands of the human family, but of doing so much to dry up those fountains whose poisonous streams threatened to swallow all in one common vortex of ruin. But to the reformed man it presents a different view; he has leaped the fearful chasm, and his foot is planted on the firm rock of total abstinence; he binds the pledge to his heart, as his passport from poverty and degradation back to respectability and affluence; to him it has a magic power, a hallowed influence, and by him it is kept in everlasting remembrance; *in it* he reads his enlistment for life without compromise or condition, and *by it* he has sworn to wield his mighty weapons of love and persuasion, and never to lay down his arms until victory shall be finally cousummated.

Great credit is due to those who labor in this cause, who have not themselves suffered from the use of intoxicating drinks. They have fearlessly taken a firm stand in this holy cause, and have made sacrifices of time, talent and property to advance its interests; they are not ashamed to take by the hand their erring brother, and welcome him back as one who was lost, but is found. Surely as this is the cause of God and humanity, they will in no wise lose their reward.

Our society for the last six months has been in a prosperous condition; peace and harmony have generally prevailed among us; the changing of our Friday evening business meetings to social meetings and public lectures, has been attended with good results; our meetings have been better attended, and more have been added to our number than in the whole previous year. We now number fourteen hundred and fifty in the whole; three hundred and forty-eight of these have been added since our last semi-annual meeting. About two hundred and thirty-five of these were obtained at a series of lectures given by Mr. J. B. Gough, in September last, and during the present month. And it would be superfluous to say that these lectures were of a highly interesting character, for in order rightly to appreciate them they must be heard; and who could listen to the recital of his painful sufferings, and deny the renovating influence of the total abstinence pledge?

A number of out-door meetings were held the last summer, at the upper mills, which were ably addressed by Rev. Messrs. Denison, Otheman, and other distinguished speakers. These meetings were not commenced until about the first of August, and were consequently soon discontinued on account of the lateness of the season.

Lectures, social and experience meetings have been held in other parts of the town during the fall and winter, which have been well attended, and have been conducted with unusual spirit and interest, and much good has

resulted from them, as is evident from the large number who have signed the pledge, and the general increasing interest and good feeling manifested throughout the town in the cause of total abstinence. In September last, Mr Marcus Colburn gave a Concert in Lyceum Hall, for the benefit of the Society, and the Directors generously gave the gratuitous use of their Hall. The Rev. Mark Staples, during the present month, delivered an interesting address before the Society, in which he ably and forcibly described the duties of reformed men.

Messrs. Covert and Dodge have again visited us this winter. Their presence and songs not only added much to the gratification and amusement of our Society and friends, but also aided materially the funds of the Society.

In taking a retrospective view of the cause of Temperance, not only in this town, but throughout our country, it is evident the hand of God is in it; he guided and blessed the efforts of its first movers, and the cloud that appeared "no bigger than a man's hand," has spread over our whole country and the civilized world, and is now shedding its reviving influence on millions who were withering under the blight of intemperance. And while we are bound to put forth every effort in our power to relieve suffering humanity, and redeem our fellow men from the sin and curse of drunkenness, we ought also to ask the direction and blessing of God—knowing without his guidance all human wisdom will fail.

STEPHEN A. ROBINSON,
Sec'y Dorchester W. T. A. Society.